THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

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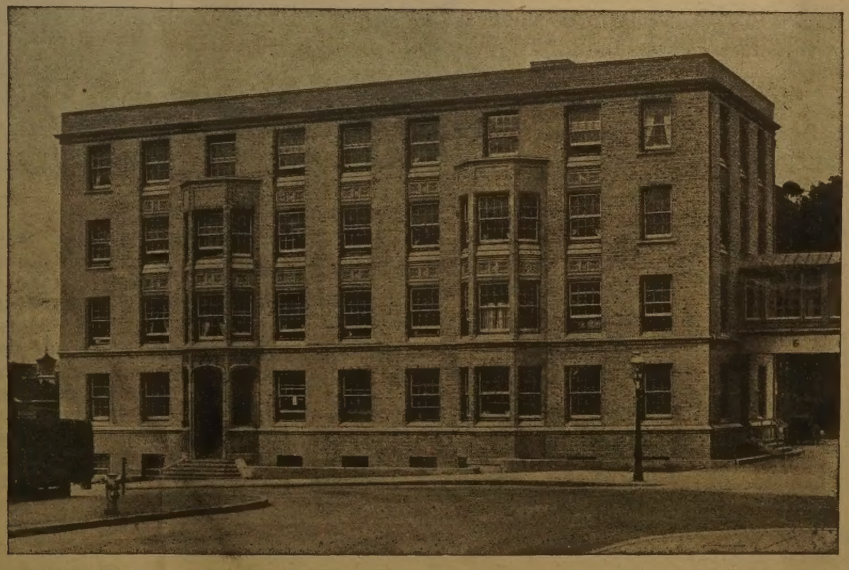

Nurses' Home, St. Luke's Hospital

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NOVEMBER CALENDAR.

1—All Saints' Day.
7—23rd Sunday after Trinity.
14—24th Sunday after Trinity.
21—Sunday next before Advent.
25—Thanksgiving Day.
28—1st Sunday in Advent.
30—St. Andrew, Apostle.

Editorial

Ember-Glow A December

We return to our suggestion of a "Call to Colors Week" for the Province of the Pacific. The Ember Week of Advent, December 12-18, upon further reflection we believe, is singularly opportune for it. The only question is one of prompt preparedness on some such lines as we for definiteness sake referred to in our October number. There is hardly a thoughtful layman, Deacon, Priest or Bishop in the Province that does not from the bottom of his heart yearn for a higher tone of spiritual life in his immediate field. It is not too much to say that some of the acutest heartaches come from symptoms of low religious vitality. Of course, our own Province is not alone in this. There are signs of a consciousness of it throughout the Church. Now the proposed "Call to Colors Week" would, we premise, turn these very heart searchings to good and wholesome account. The word "Ember" itself is suggestive. Going aside from its ecclesiastical setting, embers on the hearth are very different from cold ashes. They may be low and their reddening may be dulled but it only needs the new air currents playing upon them to make them burst into ruddy flame. Let us strive for a true December Ember glow of revived spirituality.

The Real Call.

We would strike a distinct note of confidence that a veritable Revival all along the line of the Province would by no means be improbable, if there were such a concentration of spiritual effort in that week with due preparation: and the week's tonic would require no great organizing nor joint action. Each field and each leader would only need to emphasize the usual means of grace ready at hand. Undoubtedly local stimulus could be found in devoted Committees and Congregations. But the real call would after all be a good deal of a personal one. It would be the call to the Bishop to his closet and his work-searching in the light of his ordination and consecration vows. It would be the call to Priest and Deacon to commune with their own hearts and be still as they resolutely found time to go apart and revive the ardor of ordination vows and again catch the vision of the things that matter, and find new throbbing of a masterful love of Christ constraining them and a quickened determination to devote themselves more fully to their ministry soul, body and spirit with all their powers and faculties. It would be the call to the layman and laywoman to renew and reinvigorate their baptismal vows and privileges and probe into the experiences of the years as to what really after all makes life worth the living. Call to colors in these times conveys no idea of holiday parade. It means the trench, the submarine, the melee and crush of battle, the torn flesh, the death. But the chivalry of patriotism heeds it in unprecedented hosts.

Chivalry for Christ

May we not conceive of a Chivalry for Christ which such a Call can evoke? And has not that Call been smothered more or less under the din of a thousand lesser calls? Has not the dress-parade rather than the fighting manfully against sin, the world and the devil been our interpretation of Christ's Call to the Colors? And in the breasts of our manhood and womanhood, to whom such calls do not appeal, is there not slumbering a real chivalry which can be stirred into action by the call which rings true to the higher estimate which many have in spite of themselves that their religion means no pink-tea rallying but hard campaigning? That trumpet call is certainly worth trying. Who will join in it? "And this knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed."

Postscript to the Bishops of the Province of the Pacific

This Postscript comes from a hospital cot to which the writer of the foregoing has been temporarily led since it was penned. The prompting to such a Postscript is from the perspective of a new searching and deepening of a primary concern for the reach and ring of a true trumpet "Call to Colors," as submitted above and in the October number of the Pacific Churchman. Penetrating notes shrill with the strivings of grace will rouse where mere human fanfares fail. If those of my brethren in the episcopate of the Province under whose eyes this may come will read over the suggestions in this and the October number of this paper, may they be moved to make some expression upon them.

If they will do so and send their communications to the editor, such a symposium whether of assent or dissent cannot fail to affect thought and effort for the critical spiritual vitality of the Province.

W. F. N.

The Rt. Rev. Robert Codman, D. D., Bishop of Maine, entered into rest October 7th, aged 46 years. He was graduated from Harvard University in 1882 and from Harvard Law School in 1885, and was admitted to the bar in 1886, and practiced for several years when he entered the General Theological Seminary, graduating in 1894. He was rector of All Souls', Ashmont, Mass., and St. John's Church, Roxbury, Mass., for six years and on the death of Bishop Neely was elected Bishop of Maine in 1899, when he was 30 years old, and was consecrated in 1900. The Bishops of Quebec and Fredricton united with American Bishops in the consecration.

He was married to Miss Margaretta Biddle Porter the middle of September, and was taken ill on the wedding trip aboard the Bishop's yacht and was taken to Boston for treatment.

On the same date, October 7th, Mrs. John McKim, wife of the Bishop of Tokyo, died in Tokyo. Mrs. McKim was the daughter of Rev. Dr. A. D. Cole, president for many years of Nashotah House and sister of Mrs. George Wallace, who for many years had a girls' school, St. Margaret's, in San Mateo, but of late years with her husband laboring in the District of Tokyo.

The Rev. Henry E. Cooke, rector of St. John's Parish, Chico, died October 6th. Mr. Cooke was rector of Trinity, San Francisco, 1898-99.

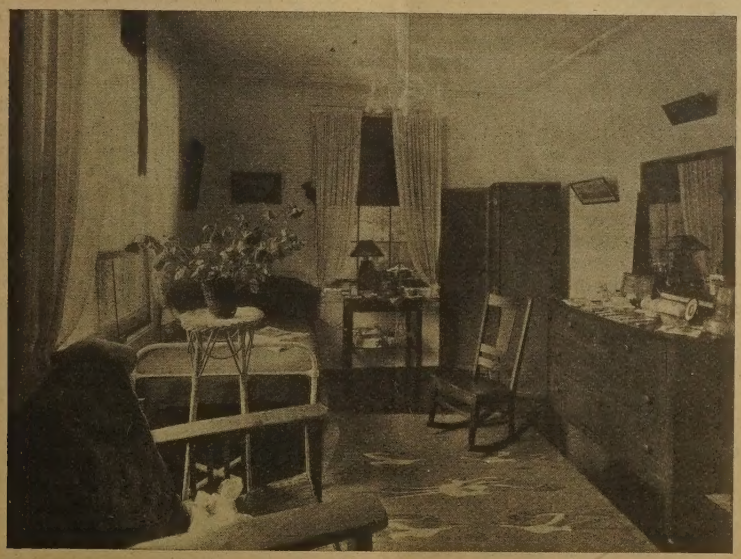
St. Luke's Hospital Nurses' Graduation.

Graduation Day at St. Luke's under the new order of things is an extremely happy time for all those who are interested in the well-being of the hospital. It certainly is for the graduation class about to be released from a very strenuous three years' training. The old sentimental idea of the nurse as a mere smoother of pillows and distributing agency for gush and sickly consolation is pretty well exploded. For sensible people and those who have the best chances of knowing fully recognize that she is a very responsible person indeed, and invaluable, for humanly speaking she not seldom decides the very issues of life.

Faithful watching and tendance, skilled knowledge of symptoms in every case, hard common sense, the obedience that obeys nor questions why, a level head, conscientious effacement of self, are all essential factors in the nurse who is equal to her daily routine and to the emergencies that spring out of it continuously. It goes without saying that little of this comes by the light of nature,—that very few, if any, are both. Therefore, the imperative need of arduous training, practical lectures by doctors and trained nurses of standing and long experience. Also many weeks in the diet kitchen, a period of Settlement experience outside, in the operating room for a while to steady the nerves and temper them to quietness and endurance without hardening of the heart to unsympathy,—all this and a great deal more goes to the preparation of the smiling, anxious to help, always pleasant nurse who mostly seems so carefree and is rarely impatient even when a case of fuss and feathers, or stupid whims falls to her lot. Even then she can smile but her will is the will that rules senseless unreason into obedience. Therefore even the prosaic may recognize the absolute severity of the nurses training and what a hard strenuous period it must be in her life. So when those years of trying out and consequent anxiety on the part of the probationer as to whether she will be numbered in the survival of the fittest it is not hard to imagine the joy of the strains relaxing when she learns she is one of the elect. All this has been said and much more might be added because so few people have even the most elementary conception of what goes to the making of a nurse. Also because while a large proportion of patients are grateful to the nurse, others are needlessly, stupidly querulous, exacting, and almost miraculously inconsiderate—and those,—not always, or even often, those whose suffering is some excuse, but the people who, quite unused to the luxury of being waited on, are bent on exacting the uttermost farthing.

The nurses are very sedulously instructed and trained to be kindly and considerate. It would be a very good work for some capable person to write a manual on the "Whole Duty of a Patient in the Hospital."

The graduation now takes place in the beautiful Chapel and in the evening. The last was October 7th. The Bishop and Archdeacon Emery had a short service and Mrs. Monteagle had kindly brought the famous organist, Mr. Waldrop. A short, practical address was given the graduating nurses by Mr. Van Wyck and then there was a reception at the Nurses' Home, a beautiful building across the court, and connected with the main building by a bridgeway covered with glass so that the nurses are not exposed to the weather going to and fro.



Nurses' Bedroom

Each nurse in training has her own room and to the things provided by the Hospital she adds just those things which mark individuality and make them charming. On the lower floor there are tea and reception rooms cosily furnished, hung with good pictures, and there is a piano of course. There is also a miniature kitchen, pantry, etc. A good-sized room is set apart for a library with more good pictures and a collection of three or four hundred books. This room is always open to the nurses and a very attractive place it is. Most of the books are fiction, but some of a different class are much desired by the nurses who, like the rest of us, desire variety and at least an infusion of something more solid. Books or money for the purchase of them may be sent to the librarian, the Rev. H. Howitt, care of St. Luke's Hospital.

The Graduation Reception was held in these rooms which were filled with the nurses and their guests among whom were several graduates of former years. Indeed there has already developed in a very marked degree the spirit of friendliness generated by a common work. This always comes out strongly on graduation night but is always existent—the happy relations existing between the nurses as a body and their liking for the place of their training.

A PERSONAL "LANG SYNE."

To an older generation of the Church, the Rev. James Cook Richmond was well known for his brilliancy and originalities. A recent article in an Eastern Church paper referred to one of the stories of him that brought out from his scholarly son, the Rev. William Richmond, a revised and more accurate version and also an added memory of him which we have permission to print here.

Offerings were for the poor. He received the two alms-basins. "*He that hath pity upon the poor lendeth unto the Lord*"; then extending his arms on either side, with the basins slightly tilted and looking from one to the other with scorn, "*and look* (pause) *what he layeth out, it shall be* PAID HIM AGAIN (emphasis-pause) *eleven ten-cent pieces!*"—then very emphatically, "take that *back* to them *now!*"

The wardens had to pass round the basins to let the people get their ten-cent pieces *now*. The result, of course, was a big offering.

Preaching on Baptism he came to a point where he remarked: "Now, after what I have said, no doubt the question arises in the minds of some of you, 'If this be true, can infants be saved whose parents have neglected to bring them to Baptism?' This is a point on which the Church has not pronounced, and I am therefore unable to answer with authority." Then, laying his surplice and stole on the pulpit rail, he went down the middle alley: "But as James Cook Richmond, I will give you my private opinion—that the infants will be saved—but their parents will not." Then he returned to the pulpit and resumed his surplice and stole, and his authoritative teaching!

October 16, 1915.

The Presiding Bishop has taken order for the ordination and consecration of the Reverend Edward Campion Acheson, Suffragan Bishop-elect of the Diocese of Connecticut, as follows:

Time—Thursday, November 4, 1915.

Place—Church of the Holy Trinity, Middletown, Conn.

Consecrators—The Bishop of Connecticut (presiding), the Bishop of Massachusetts, the Bishop of New York.

Preacher—The Bishop of Newark.

Presenters—The Bishop of Rhode Island, the Bishop of Western Massachusetts.

Attending Presbyters—Rev. S. Hart, D. D., Rev. G. H. Rafferty, D. D.

Master of Ceremonies—Rev. H. S. Whitehead.

DANIEL S. TUTTLE,
Presiding Bishop.

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Grace Cathedral

The Cathedral Organist, Mr. A. J. Chaplin-Bayley, has composed a setting of Francis of Assisi's "Hymn to the Sun," which will be given some time next month.

The Guild Room of the Cathedral in the Diocesan House has been entirely renovated through the gifts of generous members of the Cathedral congregation.

The Sunday morning special preachers for this month are: November 7th, Rev. David Evans; November 14, Rev. Ernest Bradley; November 21, Rev. F. W. Clampett, D. D.

The Vesper talks on "Christ's Ministry of Healing," by the Dean are, November 7, The Epileptic Boy; November 14, The Ten Lepers; November 21, The Man Born Blind.

The Thursday evening instructions by the Dean in the Divinity School, 1051 Taylor street, are attended by a goodly number of earnest men. All men who wish to come are welcome. The subject to be studied November 4 is: "The Cities of the Plain"; November 11, "The Sacrifice of Isaac"; November 18, "Jacob at the Jabbok"; November 25, "The Story of Joseph."

A YEAR'S WORK AT THE CLINIC OF THE CATHEDRAL MISSION OF THE GOOD SAMARITAN.

October 1, 1914, to September 30, 1915.

Eye, Ear, Nose and Throat—Daily, 9 a. m.
Dr. A. S. Green
Dr. L. D. Green
Dr. R. K. Hutchings
Dr. M. H. Atkins
Medical—Daily 10:30 a. m.
Dr. A. H. Nahman
Dr. M. J. Seid
Surgical—Monday, Wednesday and Friday, 9 a. m.
Dr. L. O. Kimberlin
Skin—Wednesday and Friday, 9 a. m.
Dr. F. W. Kroll
Mrs. Mary A. F. Gibson, Nurse

Cases Treated:

Eye, Ear, Nose and Throat	1955
Medical	1330
Surgical	1016
Skin	211
Total	4512

Operations:

Tonsillectomies and Adenoidectomies	86
Surgical operations	70
Total	156

Hospital Cases:

Sent to St. Luke's	45
Sent to San Francisco Hospital	7
Total	52

ANNUAL FAIR.

The Fifth Annual Fair of the Cathedral Mission of the Good Samaritan will be held Thursday, Friday and Saturday, November 18, 19 and 20 in the Mission Parish House, Potrero Avenue and Twenty-fifth Street. There will be a splendid display of all kinds of fancy and useful articles for sale at the various booths. A dinner will be served each day at 6:30 p. m. On the Zone will be found a circus, Punch and Judy, grab bag, fish pond, billiards and other amusing and attractive features.

Each evening a special program will be furnished. On Thursday, the Union Iron Works Band of forty pieces will furnish the music and Mr. Godfrey Price, the famous Welsh basso will sing. On Friday evening an amusing and laugh-provoking sketch will be staged. On Saturday evening an orchestra will provide music for the dancing.

All Church people are asked to contribute to the success of this Fair. Our work is a Diocesan one and requires the hearty support of the whole diocese if it is successfully to discharge the responsibility placed upon it.

Send something to the sale and come yourself and bring your friends.

From our four former fairs we have cleared $2200, which, as can be readily seen has been a great help in financing our work. This year with the hearty cooperation of all let us clear $1000.

New York, October 27, 1915.

My dear Mr. Editor:

The Board of Missions at its meeting yesterday declined to recede from the resolution whereby it had agreed to send delegates to the Panama Congress. Immediately following the announcement of the vote last evening, the Bishops of Fond du Lac, Marquette and Washington, D. C., the Rev. Dr. Manning and Dean Delany presented their resignations. This morning the Board completed its action with regard to Panama by passing the enclosed statement and resolution, and named as its delegates the Bishops of Brazil, Cuba, Porto Rico, Mexico, Panama; the Bishop Coadjutor of Virginia and the President of the Board.

At the request of the Board I am sending this information to the Church press.

Faithfully yours,
HUGH L. BURLESON,
Editorial Secretary.

Statement Concerning Delegates to Panama Conference.

In sending delegates to the Panama Congress the Board does so with the understanding that as stated in the official bulletins of the Congress:

1. It is to be "along the same general lines as the Edinburg meeting" (that is, the World Missionary Conference at Edinburg in 1915.) See Bulletin No. 1.

2. It "is not to be a gathering for legislation on ecclesiastical questions, or even on matters of missionary policy." See Bulletin No. 2.

3. "It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith." Its "approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and examples of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth." See Bulletin No. 4.

4. "All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

On motion of Bishop Talbot, amended by Dr. Mann, it was resolved:

Resolved: That our delegates go for conference only and with no purpose, authority or power of committing this Board to co-operation.

Bishop Ferguson of Liberia reports the death of the Rev. E. W. McKrae. Mr. McKrae was a product of our mission schools, and had been doing most commendable work among the Kroos.

DAUGHTERS OF THE KING.

At the Local Assembly meeting held Saturday, October 30th, the following offices were selected:

President, Mrs. S. L. Abbott; Vice-President, Mrs. J. D. Ruggles; Second Vice-President, Mrs. Burr Miller Weeden; Recording Secretary, Miss Helen Bristol; Treasurer, Miss Grace Osborn; Corresponding Secretary, Mrs. W. C. Morrow.

"ROBBING PETER TO PAY PAUL."

By Bishop Aves, of Mexico.

A somewhat mitigating feature of the sacking and pillaging that has characterized the revolutionary activities in Mexico has been the occasional endeavor to even up the good things by taking from the abundance of the rich and giving it to the poor. Such an instance happened to our little mission at Jojutla, in the State of Morelos, where Zapata and his followers of fearful fame have been active since the outbreak of the Madero revolution.

On a Sunday morning after the town had been retaken by the Zapatistas, while our little congregation was at worship a squad of cavalry rode up to the open door of the chapel and the leader entered. After glancing about for a moment he called out to the minister in the chancel:

"Little Father, where are your saints? Have you no saints?"

"No, Captain," the clergyman replied, "we have no saints."

At this the officer wheeled his horse about and rode out. In the course of a few moments he and his followers returned, bearing under their arms a good assortment of images, which the "captain" presented, saying: "Here, little Father, are some saints for you."

The "saints" had been taken from the largest church in the town.

It has been decided by the Chung Hua Sheng Kung Hui (The Holy Catholic Church in China), which represents the national organization including our own and the English Mission, that a missionary diocese, the Province of Shensi, shall be set apart and administered entirely by the Board of Missions of the new Chinese Church. It is hoped in time to place a Chinese Missionary Bishop at its head. The support for the undertaking is to be secured by levying an apportionment on the eleven dioceses which make up the Chinese Church.

We have a hospital under construction at Fort Yukon, Alaska. Because of unforeseen conditions arising from the war it seemed impossible to find the means with which to finish it. The doctor in charge called a council of the people, explained the situation to them and asked says, "and as a result gave 150 days of their help. "They responded nobly," he labor, not one native refusing. There is no question that we shall complete the hospital this fall." Is this not a fine spirit coming at a time when the natives are practically destitute?

Some time ago a visiting priest asked the Chinese deacon at St. Stephen's Church, Manila, what proportion of the communicants of the mission were at the celebration of the Holy Communion that morning. The brief answer was "All." Thinking that his question was not understood he repeated it and received the same reply. It was as stated. There are no people more satisfactory to work among than the Chinese in the Philippines. They are responsive and genuine. This little mission gave $40 to the Emergency Fund without solicitation.

The Human in a Divine Calling.

By the Rev. W. M. Bours.

The writer, during a recent conversation with a patient, at the San Francisco Hospital, remarked on the patient's looking well. He replied that looks are sometimes deceptive and that he was not feeling well. The suggestion was then made that sometimes one looks so well that one does not get the sympathy deserved; whereupon the patient said, "The only place to find sympathy is in the dictionary under the S's." Whatever there may be in the retort besides its antiquity, it is certainly suggestive of how some men feel and an indication of what all men want. It is a sort of bidding to "rejoice with them that do rejoice, and weep with them that weep," and opens up a large question as to the place the human affections should occupy in the work of the Sacred Ministry. To learn the secret of ministerial usefulness, one need but consider the human part played by such men of the Church as the late Elias Birdsall, Edward B. Spalding, Edgar J. Lion and Robert C. Foute, not to mention others, some of whom are still living and still helping the Church by the force of Christian character, stalwart in the Ministry when the writer and others of the present generation of clergy were boys. What fond memories do these names conjure!

The saintly Elias Birdsall, who lived throughout the week what he preached on Sundays, one who, with the warmth of "celestial fire," taught men to do justly, and to love mercy, and to walk humbly with their God. Dr. Edward B. Spalding, who, during the days of his better health, was one of the most polished scholars and preachers that have added weight and dignity to California's clergy list and whose influence for good extended far beyond his school and pulpit. Edgar J. Lion, strong morally, strong spiritually, with a strength of Christian conviction that had a shaping influence upon his people. Today some of the old women, to whom he was wont to minister, speak affectionately of him, as that friend and pastor who spent hours patiently listening to the tale of their troubles and so entered with sympathy into their very lives that they, with one accord call his memory blessed. Robert Chester Foute, one of the biggest hearted men, who ever trod the streets of San Francisco in search of human distress to alleviate, of poverty to enrich, of the sorrowful to gladden. It is said of him that a young man once called with a sorry plaint because of his wife's serious illness, needing surgical care, and having insufficient means to bear the burden of such sickness. The annals of St. Luke's Hospital will show the cure effected in that case through Mr. Foute's bounty.

These were not laboratory ecclesiastics, who with "up-to-date" scientific precision search for reactions among men as so much material, but were pastors of the "old school," men with strong human traits ever dominant, who extended from the pulpit something more than an academic influence, because they were, in preaching, talking to people they knew and loved, whose wants they understood, whose burdens they endeavored to share and in whose family circles they were becoming indispensable friends.

Times and conditions may change. The Church's environments today may not be those of twenty-five years ago, but human nature and human needs are ever the same; and the Gospel of Jesus Christ and Christian character remain the same in constructive influence.

Whatever process of accommodation may be required to adapt the Church to the necessities of the times, the value of a big-hearted, broad-minded, sympathetic, never-tiring, pastoral ministry, which shall so develop all that is good in the human side of that Divine Calling as to win men for Christ, through the love of man for men, must be given its true perspective.

P. P. I. E.

The Vicar has just finished his term as clerical captain of the Domestic and Foreign Missionary Exhibit in the Palace of Education. It was quite a new and interesting experience, for here were gathered some of the newest and most popular fads of the so-called up-to-date religions.

Near us was the Christian Science booth, with Mrs. Eddy's books very much in evidence, and where much testimony might be heard of the "wonderful cures," but strict silence with regard to the "many failures." A few steps away you would be given literature to prove that Christian Science was neither Christian nor scientific. At another booth a representative of Joseph Smith was anxious to put himself right with the world as regards Mormonism. The book of Mormon was there, but not the complete exposé written by the late Bishop of Utah. Then, too, we had just opposite Theosophy, Star in the East, Buddhism, all cults of Hindu philosophy; all opposed to the teaching of Jesus Christ. Then came Pastor Russell with his well-thumbed Bible and limber tongue, trying to charm the unwary with his professed love and veneration for the Scriptures, and yet he was the most dangerous of all, for a glance at one of his books showed that he was teaching the very same heresies that were taught in Apostolic times and to refute which St. John wrote his epistles. Pastor Russell does not believe in the divinity of Christ, but chooses to overlook the fact that Augustine silenced Arius at the Council of Nicea on this question; he also, in the course of a long discourse on this subject, chooses to forget the words of our Blessed Lord Himself, "I and the Father are one." Our Lord spoke in Greek, and the use of the masculine gender for "I" and "Father" and the neuter gender for the word "one" show conclusively the meaning to be "I and the Father are one" (in substance)—one of the strongest proofs of our Lord's divinity.

Then next to Pastor Russell was the vacant booth of Dr. Newi New, the archbishop(?) of New Thot. The daily press has said all that is necessary about him, so we leave him to his oblivion. No wonder a witty visitor called this corner of the Palace "Nutty Row," and is it not a relief to turn back to the Church exhibit where, without any buttonholing or spieling, you are shown what the Church has, and is doing—no blowing of trumpets, no beating of drums, but a showing forth in lowly yet lofty humility her deeds of peace and love.—*Trinity* (Oakland) *Messenger.*

FEDERATION OF WOMEN'S GUILDS ABOUT MONTEREY BAY.

At a conference of the ladies of the Guilds of the Episcopal Church parishes about Monterey Bay held at All Saints' Church, Watsonville, an organization which will be known as the Federation of Women's Guilds and Auxiliaries of the Episcopal Parishes of Monterey Bay was organized and will have for its purpose and work the stimulation of interest and activity of the people of the locality in the parish and diocesan work.

A number of representatives from all of the cities of this section were in attendance at the conference. The parish difficulties and work were freely discussed and the necessity of entire consecration and prayer emphasized. Most of the afternoon was spent in discussion of the affairs of the parishes concerned and a great deal of benefit is expected to be realized from the formation of the organization and the resulting closer cooperation of the people of the diocese. The next meeting of the organization will be held in Santa Cruz in February.

During the day the members of the All Saints' Guild of All Saints' Episcopal Church of this city acted as hostesses to the visitors. In the morning Holy Communion was administered to the delegates to the Conference by Rev. C. L. Thackeray at All Saints' Church. At noon a luncheon, which had been prepared by a committee of the members of All Saints' Guild was served to the visitors in Guild Hall on Carr street. Following the luncheon a short intermission was enjoyed and then the real work of the day, the formation of the organization was taken up.

BERKELEY—ST. MARK'S CHURCH.

"Stewardship" was the subject of the sermon by the Rector on Sunday, October 17th, in accordance, as was stated, with a request by the Bishop of the Clergy of the diocese. There was no "uncertain sound" in either the substance or the intense earnestness of the preacher as he treated this great subject. There is supposed to be some connection between the request for the preaching of such sermons and the long list of members of a "Committee on Stewardship" (all lay people) as printed on pages eight and nine of the last Convention Journal, but just what that connection is—or the purpose and duties of that committee—does not readily appear, from an examination of the Journal or other available source of information, at least to the "common people" of the Diocese. Will some one explain? One at least who sits in a pew at St. Mark's, and is a "constant reader" of the Pacific Churchman ventures to ask this question. Dr. Parsons has announced a course of four sermons beginning on Sunday October 24th, on "What it is to be a Christian," "A Catholic," "A Protestant," "A Churchman."

The transforming power of Christianity is evidenced in the following statement made by Bishop Morrison in one of the joint sessions of the recent General Convention: "The instinct of revenge is one of the fundamental impulses of the Indian. But there is one power which can change that. The Bishop told how the 14th of June is the great holiday of the Ojibways, and is the time he chooses for his visitation. This year many Sioux were present to join in the annual reunion. One of the Ojibway native priests administered the chalice to Sioux who in years past had killed his father; they had told him how bravely his father had died in battle against them. But peace and brotherly affection had brought them together by the Blood of the Cross."

Diocese of California

The Executive Committee of the Brotherhood of St. Andrew will meet in the Dean's room, Cathedral Crypt, Wednesday, November 10th, at 8 p. m. Every Chapter is urged to send at least one representative.

A class in Personal Religion is held each Wednesday evening at eight o'clock in Grace Chapel, Sacramento and Taylor streets, conducted by Mrs. James Otis Lincoln.

The Convocation of San Jose will meet at Del Monte and Pacific Grove on Tuesday and Wednesday, November 9th and 10th. Luncheon will be served at Del Monte at 12:30 on Tuesday, followed by a conference after which the Convocation will adjourn to Pacific Grove.

Is there any new mission in the Diocese needing a lecturn Bible? I will be glad to hear of such a place, having had the offer of a Bible 12½ by 9½ by 4½ in size, standard edition, containing the Apocrypha and in the New Testament both the Authorized and Revised Versions.

E. L. Parsons,
2732 Durant Ave., Berkeley.

The Rev. Leslie C. Kelley has charge of the group of towns near the San Mateo County line. There are established missions at South San Francisco, Colma, and Ocean View. Sunday Schools in the morning at each place with service following in South City and Colma, and evening service at Ocean View. Mr. Kelley has three lay readers to assist and will look after Daly City, Visitacion and Bay Shore, ministering to resident Church people and developing organized work when practicable.

The offerings on Thanksgiving Day, November 25th, are by resolution of the Diocesan Convention recommended for the benefit of the Protestant Episcopal Old Ladies' Home. There is urgent need for this remembrance. Contributions of supplies as well as of money are always acceptable. A revival of a custom in vogue some years ago of placing in the Chancel on Thanksgiving Day groceries, vegetables, fruits and preserves of various kinds,—something like a "Harvest Home Festival"—which are sent after service to the Home at 2158 Golden Gate Avenue, San Francisco, would add interest in the service and help to the Home. The old fashioned "Pound Party" is sometimes a valuable agency. W. M. B.

We are informed by the chairman of the Committee on Publication of the History of the Diocese that only 140 copies have been sold. Before publication some 200 copies had been subscribed for, of which 75 have not as yet been taken. There remains $885 to be raised and at least 443 copies must be sold to complete the payment of the expense of publication.

Is it possible that only 140 communicants out of 25,000 in the State are interested in the History of the Church's development and growth? The committee has asked the clergy to interest their people in it but only a few have done anything. The committee would like to report greater progress than this to the Convention in January. May they not hope for the co-operation of the clergy in this task which they and the delegates to convention placed upon them? Or must they ask the Convention to provide for the expense?

The Convocation of San Francisco had a most interesting meeting at All Saints' Church, San Francisco, on October 19th. The program as published last month was carried out, and the attendance both of clergy and laywomen was good. The laymen were as usual with a few exceptions conspicuous by their absence.

The Rev. W. R. H. Hodgkin was nominated to the Bishop for reappointment as Dean for two years. The Rev. W. F. Highy was elected secretary and Mr. Geo. H. Hooke re-elected treasurer, and Rev. W. E. Hayes and Rev. E. F. Gee were elected to serve with the Dean and Secretary on the Executive Committee.

The discussions in the afternoon on "The State of the Church" were vigorously penetrating and ought to be productive of lasting effect on the Church's life.

The Missionary meeting in the evening was well attended, and three phases of the Church's missionary work were presented. That in a well organized Institutional Church by Rev. J. P. Turner, Vicar of the Cathedral Mission of the Good Samaritan; the work among college students by Rev. W. A. DeWitt, and that among delinquents in the penitentiary by Rev. Arch Perrin.

The ladies of the parish provided most bountifully for the physical refreshment of all who attended, serving both lunch and supper, nor must we omit to mention the excellent music by the choir at the evening service.

October 25th, 1915.

The campaign for the increased interest in the Pacific Churchman, and the better knowledge of the work of the Church in the diocese, and the "Province of the Pacific" still goes on; in the four active months of the canvass, the splendid showing of nearly six hundred new subscribers has been added to the list. Dr. King has been giving some time to the Bay Cities during part of October and his reception in Alameda, both at the rectory, and in the parish was both delightful and encouraging, and as the result of the united effort, there are now over eighty subscribers in Alameda where before there were about twenty.

The next point reached was the parish Church of the Advent, and here again, the reception and help was almost more than could have been expected in these busy days, the result however, was, that there are now over forty subscribers in that parish.

Next came San Leandro; here were found a number of loyal and very enthusiastic Church people, six of whom were very glad to have been given a chance to join in making the Campaign still more of a success.

As the result of some conversation with the Right Rev. Bishop Lloyd, during the week of the meeting of the Province of the Pacific, Dr. King will add to his canvass the "Spirit of Missions" and will also attend to all renewals of the "Spirit of Missions" in the diocese from this notice on. It will surely be an added pleasure to Dr. King, in this way to serve the Church in this additional work, as it will be readily conceded, that no two papers or magazines are more worthy of a place upon a good Churchman's table than the Pacific Churchman and the Spirit of Missions, or that the small investment of $2.00 per year for the two papers can bring better results.

THE CHURCH OF THE INCARNATION
11th Avenue and I Streets
San Francisco.

The Rev. W. H. Hermitage, Rector of the Church of the Incarnation, San Francisco, and his vestry have formulated plans for the proper development of the Church life in the Sunset District.

The Chapel, which was provided by Mr. Robert Bruce as a memorial when the mission was established by Trinity Parish, has become inadequate for this rapidly developing section of the city. There is no proper Sunday School room and no place for meeting of guilds or for social gatherings necessitating a large expense for hall rent and therefore curtailing parish activities. The plan proposed provides for four units. The first is a Sunday School room under the present chapel. This will be a permanent foundation for the chancel of the future church. This will require $2500. There are at present 72 communicants and they and the younger members in the Sunday School have raised $600 towards this amount. Everybody is working and will continue their campaign, but they need help and there are no doubt many Church people who will be glad to help these faithful workers. Contributions will be gratefully received by the Rector, Rev. W. H. Hermitage, 1478 Thirteenth Avenue.

PENINSULAR ASSOCIATION OF CHURCHWOMEN.

The second meeting of the above association was held at All Saints' Church, Palo Alto, on Tuesday, September 28, and brought out over 140 persons from the nine Peninsula parishes, between Burlingame and San Jose, among whom were some nine clergymen and two or three laymen. After luncheon served by the Women's Guild of All Saints' Church under the trees on the church lawn, the rector of the parish introduced Dr. John Mez, Ph. D., of Heidelberg, who gave an able and eloquent address on the subject "After the War, What?" Dr. Mez is a friend of Dr. Jordan's and a co-worker with him against militarism, and his speech was a very impartial consideration of the causes of the war. He received a richly deserved vote of thanks. After his speech, Mr. Montgomery said a few words about the purpose of the Association, and then for the remainder of the afternoon the ladies of the different parishes "visited" with one another, every one being "tagged" with her name. The next meeting will be held at San Jose in January.

The Rev. Sydney K. Evans, Chaplain U. S. N., who will be remembered as the one time efficient chaplain at the Naval Training School here, has been ordered from the U. S. S. Utah to the Naval Academy at Annapolis.

The Church of St. Matthew, San Mateo, has recently celebrated its semi-centennial. It was founded in 1864, on St. Matthew's Day, by the Rev. A. L. Brewer, D. D., who also established St. Matthew's School for Boys, which was closed last summer. St. Matthew's has always been alive to its responsibility at least in San Mateo County. Its first rector used to walk eight miles to Redwood fifty years ago to minister to the people there and at Belmont.

Province of the Pacific

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

A letter from a recent visitor to the San Joaquin Valley contains the "impression" which was derived from the casual acquaintance with our social conditions during a brief sojourn, an impression which would only have been deepened by a longer experience. The writer says: "Religion, as elsewhere in California, seems not a very vital matter to many—perhaps it is merely that there has never been much habit of outward observance, and that only those concern themselves with Church affairs to whom they are of serious importance? The part of the Church is to make itself known, the clergy establishing the value of their Church training by proving themselves good citizens in the matters of schools, charities, and the like. * * * Since the Church is 'on trial' as it were, it is necessary to have men (as clergy) of the highest type, fair minded, not arrogant, able to keep themselves at high efficiency without much *obvious* pressure and with power life that will overcome the surrounding indifference."

In responding to the invitation to observe the ember week in Advent as "a call to colors" week, as I hope all our Parishes and Missions will, the above quotation centers the attention upon the objective of our prayers. It is not merely for recruits for the ministry that we are to pray; they do not seem to be difficult to obtain but for *fit* men to serve in the ministry. There are never too many of that kind. And why may we not interpret the spirit of the Ember seasons as applying to the whole ministry of the Church, not merely the official service of those in Holy Orders, and pray, with the ember tide observance in mind, for a serious conception of our privilege and duty in the lay order, for deeper loyalty and renewed consecration. With a devoted priesthood and a devoted laity, though both were few in numbers, there would be nothing to be desired in the way of equipment for advancing God's cause. The Advent Mission to be held by Archdeacon Webber in the larger congregations in the District, for which plans formulated two months ago have been almost completed, could be well supplemented, in the smaller places where the special services of a trainer Missioner are not feasible, by intercessory days or hours the intention of which should be the increase of the sense of vocation on the part of both clergy and people. L. C. S.

The semi-annual meeting of the Woman's Auxiliary met at St. Mark's Mission Guild Hall, Tuesday, October 26th.

Holy Communion was celebrated by Bishop Sanford, assisted by Dean MacDonald. Five other clergy attended. The Bishop preached the special sermon on "Readiness to do Missionary Work," from this text: "Let your feet be shod with the preparation of the Gospel of Peace."

There were 30 delegates present representing the Fresno, Porterville, Hanford, Reedley, Selma, Lindsay and Clovis. Mrs. Walter Uridge of Fresno, the District President, and Mrs. W. A. Wood, the Secretary, read the minutes, etc. Reports were received from the other District officers showing that the year's work was well under way. Mrs. Uridge conducted a Missionary Catechism at the afternoon session. This awakened considerable discussion. The main questions were sent in advance to different Chapters and the answers showed careful study. The annual sermon by Bishop A. R. Graves, D. L. D., was presented in pamphlet form for general distribution. It is a valuable contribution to the Woman's Auxiliary.

MISSIONARY DISTRICT OF NEVADA.

The Rt. Rev. George Coolidge Hunting, D.D., Bishop.

Bishop Hunting returned to Reno on September 30th, after having covered over 800 miles by automobile. He held services at nine places, some of which have not had a religious service for years. He came in touch with some half dozen communicants who were not enrolled on any parish registers of the District, and he baptized four children. The Bishop reports that in nearly every place, no matter how remote, some good women were gathering the children together on Sundays for religious instruction. The visit of the Bishop was a great encouragement to them, and everyone expressed the hope it would be repeated.

The Rev. Ross Turman, who is to be Vicar of St. Mary's, Winnemucca, preached in St. Peter's, Carson City, on the morning of October 3rd, and in St. Paul's, Virginia City, in the evening. He officiated at Winnemucca for the first time on October 10th. The District welcomes him heartily to his new field.

Arthur Brooks Memorial Conference.

The clergy of the District met for an Arthur Brooks Memorial Conference in Carson City, October 5th, 6th, 7th and 8th. This gathering was made possible by the kindness of Mrs. Clinton Oglivie, of New York City, who provided the necessary traveling expenses. The Conference was a profitable one, not only because of the opportunity it afforded for mutual intercourse, but also for the practical measures which were agreed upon for work in the District, especially in regard to the Preaching Mission. The Mission will be held in at least nine places during the week beginning November 28th. By common consent, the central theme of the Mission will be "The Holy Spirit." The topics to be treated on the several days of the Mission throughout the District are: "The Spirit of Christ," "The Spirit of "Truth," "The Spirit of Love," "The Spirit of Power," "The Spirit of Prayer," "The Spirit of Righteousness," "The Spirit of Life." Into this general scheme, the several missioners will fit the Message of the Gospel and the Teaching of the Church. Certain definite plans were agreed upon for the preparation for the Mission and for its conduct. Among these were,—a liberal use of printed matter, and a gathering of all the offerings for the Mission into a common treasury, from which all expenses are to be met. The clergy are to exchange among themselves so that each place in which the Mission is held will hear the Message presented by a new voice in a new way.

The Conference discussion on the recruiting for the Ministry resulted in a definite plan of prayer for certain young men who have given some thought to the ministry as a calling.

Mission work among Indians was a prominent feature in the program. The Rev. Percival S. Smithe, formerly missionary at the Pyramid Lake Agency, spoke of the necessity for continuing this work. He is ready to return to the Agency just as soon as a residence can be provided for him and his family. The work of the Nevada Indian Association in maintaining an undenominational religious worker at the Carson Indian School was discussed, and a plan was suggested whereby the pupils from the Pyramid Lake Reservation, who have practically all been baptized in the Church, might be kept in touch with the Church and receive instruction in the Catechism. All of the clergy of the District are members of this Association, and are interested in extending its influence. Five of the clergy visited the School on October 8th, and were entertained at lunch by the Superintendent, Mr. J. B. Royce.

Loreto Serapión was ordained deacon by the Bishop of the Philippine Islands in St. Luke's Church, Manila, to which he has been assigned. The Very Rev. C. W. Clash, Dean of the Cathedral, presented Mr. Serapión and the Rev. R. B. Ogilby of Gaguio School preached the sermon.

Mr. Serapión is the son of a political exile, who, in Spanish days, migrated to Cuba. He was prepared for Holy Orders in the Seminary in Havana under Bishop Knight, and afterwards spent a year at the University of the South.

With the October issue of The American Church Sunday School Magazine, published by George W. Jacobs & Company, 1628 Chestnut Street, Philadelphia, the Rev. Herman L. Duhring, D. D., will sever his connection as editor. Dr. Duhring, owning to advancing years, has felt reluctantly compelled to relinquish some of his responsibilities. The Church at large knows how well and how acceptably Dr. Duhring has edited the Magazine and knows also somewhat of his untiring energy in behalf of the children's Lenten offering for Sunday Schools. Dr. Duhring will be succeeded, as editor, by the Rev. Stewart U. Mitman, Ph. D., of South Bethlehem, Pa., who is Field Secretary of the Board of Religious Education of the Province of Washington. Dr. Mitman is peculiarly qualified for this important position and will bring to his new duties all those talents which have made him such an important factor in the educational work of the Church. Under his editorship the Magazine should go forward to even greater things than it has achieved heretofore.

On September 18th the Rev. Walter C. Clapp, then rector of Christ Church, Danville, Pa., died of typhoid fever. Mr. Clapp was our pioneer missionary among the Igorots in the Philippine Islands. Bishop Brent found him already in the Philippines when he arrived there after his election to the episcopate, and together they planned the beginnings of our Igorot work. For nine years Mr. Clapp was in charge of the mission at Bontoc, and his administrative work there was of the greatest value. He made the first translations into the Igorot language.

A wonderful object-lesson in self-help comes from Uganda, where some natives under a native priest, built their own church, 300 of them walking 24 miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.

A Week-end at St. Dorothy's Rest

To one who spends the greater part of the year in a whirl of duties and discussions and conflicting interests, St. Dorothy's blessed retreat is like a green pasture and waters of comfort. One finds infinite refreshment in this pageant of nature with its "enormous solitude of silent space" and an indescribable sense of serenity and happiness enters into one's very soul. The little rustic cross on the arched gateway acclaims the purpose and the mission of St. Dorothy's Rest. It is no mere philanthropic project or altruistic endeavor. "*In His Name*" is this blessed work consecrated; to the precious memory of Dorothy Pitkin Lincoln it is lovingly inscribed and the watchword of St. Dorothy's is "Love." To bring comfort and cheer to the weary little bodies and famished hearts of city-born children; to give wholesome food and stimulating out-of-door life to the sick, the maimed, the halt and the blind; to receive them with gladness; to share with them the best that loving hearts can provide; to give them the "*Joyous-est*" time they have ever known and to send them home with renewed vigor and a firm Peter Pan belief in good fairies—all these things must have been in the minds of the founders, the Rev. James Otis Lincoln and Mrs. Lincoln, as they are all in evidence on the program of "certainties" at the most enchanting home for convalescent children that can be found in the length and breadth of this great country. And as "the blessing of the Lord it maketh rich" so St. Dorothy's has never wanted for generous friends. From a small beginning fifteen years ago when an acre of ground was given in the heart of the giant redwood forest of Sonoma County, St. Dorothy's has now an interesting group of buildings with all the comforts of modern life. The best is deemed none too good for the continuous relay of summer guests who come for the wonderful message of hope and healing that is in the very air one breathes at St. Dorothy's Rest.

Rev. and Mrs. James Otis Lincoln, Founders of St. Dorothy's Rest.

"*Lydia House*," the generous gift of Mrs. L. H. Monteagle in memory of her mother, is a model of up-to-date equipment as well as an appeal to one's sense of the artistic in design and finishings.

"*Alfred House*" for boys, which was given by Mrs. Grim, is one of the splendidly arranged houses. An enormous living room with stone fireplace opens on a wide sleeping porch with a double row of single beds. Every one sleeps out of doors at St. Dorothy's and breathes the life-renewing mountain air. A large room in Alfred House is devoted to a complete Sloyd equipment and here for an hour or two every morning, the children at St. Dorothy's assemble for a lesson in handling the tools and here they are given the materials and encouraged to make something to "take home to mother."

One who literally owes his life to the saving influences of St. Dorothy's is now "Master Monitor" of Alfred House, and looking forward to a career of usefulness.

"*Miriam House*," which is the gift of devoted nieces of Mrs. Jenny Miriam Page —is also splendidly equipped with comfortable sleeping porches, huge fireplace in the large living room, inviting lounges, hospitable chairs and lots of books.

"*The Rest*," which is really the main building can safely be called the center of attraction as it has a porch dining room where the entire family gathers for the well prepared and daintily served meal three times a day and the assembly room, where all the happy evenings are passed before a blazing log fire.

The Administration Building is also bountifully equipped with wide porches, dispensary, wheeled chairs and other paraphernalia for the helpless, offices, large reception room and comfortable but simple apartments for those who carry the entire responsibility on their hearts. All the

Guests at St. Dorothy's Rest.

houses have hot and cold water, tiled bath rooms and indeed every feature of up-to-date equipment.

The beautiful little Chapel which guards the entrance to St. Dorothy's is the gift of Mrs. George Gibbs. Here every evening throughout the summer, the entire household gathers for a joyous little service. Mr. Lincoln sits at the organ and "gives out" the hymns. No cathedral choir ever sang "Love Divine" and "Jesus Tender Shepherd" with more musical expression and more inspiring enthusiasm. The spirit of helpfulness is never more apparent than at the Chapel hour where those in chairs are wheeled in by good strong arms, the tiny tots carried on the shoulders of the older-grown and the new comers personally escorted by the favored ones who have been "here two weeks last Saturday."

Nothing is more appealing to the mind of the week-end visitor than the obvious devotion of this happy group of children and near-children to their bountiful fairy

Guests at St, Dorothy's Rest.

god-mother. She it is who furnishes birthday cakes for "unbirthday" occasions like Alice in Wonderland, who keeps a box of sugar plums and another of cookies always on hand for frequent distribution and who wisely remembers that "more than enough is not too much"; who teaches them the Boston Dip and the St. Dorothy's Glide and dresses them up in fair and fantastic finery for their merry *"Maskinade"*; who makes up the little wading and swimming and pony cart parties; who gives the loving little "talks" on the veranda and whose cheery voice bids them come again next year when they tearfully take their leave.

Two hundred and thirty-eight children from city homes and hospital beds were cared for at St. Dorothy's this summer.

When the steadily growing endowment fund becomes an accomplished fact—God speed the day—it will bring the gratifying assurance that this wonderland of health and happiness, where dreams come true, will be open summer and winter as the years go on.

ANNE GRAY MACLENNAN.

CAMP ST. ANDREW.

We quote the following from a letter to Bishop Nichols:

My Dear Bishop:

It has come to me that you are much interested in the work among the boys and girls in "Camp St. Andrew," and that is my excuse for addressing you. It was my privilege this summer to spend some six weeks at the "Camp" with my children, and I left feeling I would like to tell all I could of the really great work Mr. Maxwell is doing for the young people. It was impressed upon me with even greater force as the weeks rolled by, how much such an environment meant to boys and girls; the swimming and fishing and outdoor life, the wholesome food, the free camaradarie of the open, the fun and good humor of the nightly camp fire, and the pulse of the religious life throbbing in and through it all.

We all gained much of the give and take spirit, and learned how to adjust ourselves to a community life. The great difficulty we all meet with nowadays in dealing with young people is the absolute lack of any sense of restraint or control in the home. This problem is met and grappled with in "Camp St. Andrew," and the resultant good to both boys and girls is one of the most important things accomplished. The discipline is rigid and military, which is a distinct shock to some individuals at first but they soon grow to feel the tolerance and kindliness back of it all. One very beautiful thought in the scheme is the idea of making the expense so moderate that people of small means are enabled to give their children an outing. In every parish there are many such, frequently of the finest sort. I told Mr. Maxwell that the work should have a wider range, and the news of it be spread throughout the diocese. The larger the nucleus of Church young people, the better it is for all. They have a steadying influence upon those who have lacked religious training.

The Rev. Thomas Jay Williams has been called to St. Paul's, Oregon City, Oregon.

The Rev. George A. Sutton, a Presbyterian Minister, and Dr. Alexander C. Boyd, a Methodist minister have become candidates for Holy Orders in the Diocese of Erie.

An Austin organ, costing $19,500 has been installed in St. Paul's Church, Chicago, named "The Bishop Page Organ." It was used for the first time September 28, on the occasion of Bishop Page's visit to his old parish.

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Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The November Diocesan Meeting will be held in the Cathedral Crypt on Thursday, November 4th at 3 p. m. The diocesan officers are asked to meet at the Diocesan House at 2 o'clock. The meeting should be a large one. The address will be at 4 o'clock. The speaker will be Lady Aberdeen, whose name is well known in many countries as a worker for Social Betterment.

The United Offering Service was held in the Cathedral Chapel, Friday, October 1st. Dean Gresham celebrated the Holy Communion. The Rev. John W. Nichols, the Rev. Arthur M. Sherman and Canon Hayes were also in the chancel. The Rev. Arthur M. Sherman preached from the text, "And of His Kingdom There Shall Be No End," or as a Syriac version has it, "And to His Kingdom There Shall Be No Frontiers." He spoke of the encouraging progress of the Kingdom both geographically and numerically. Especially noticeable is the growth in China, where fifteen years have seen almost incredible changes. The next ten years will decide China's civilization. If the Christian Church will do her duty, recognizing her opportunity and meeting it, the civilization of four hundred million people will be Christian. At present the great demand is education. Schools are everywhere opening and the model is the mission school. The education of women is the most notable advance in the last few years.

While these large movements are both an encouragement and a challenge, the missionaries are heartened also by the growth of Christ in the hearts of individuals. In the Church at home gifts of money and of life are offered, but we need especially to recognize the power of prayer. There are many testimonies of this power in the history of missions. One of them from the experience of the Rev. Dwight L. Moody was related by Mr. Sherman to emphasize the plea which he left with us for faithful, prevailing prayer,—the service every one of us can render.

In the meeting following the service Mr. Sherman was asked to speak again, and said there were two great needs which he had hoped to see supplied before his return to China—the buildings for St. Mary's Hall, Shanghai, and for the Church Hospital in Wuchang.

Deaconess Goodwin was asked to tell of her work in presenting the missionary enterprise to women students. She finds many willing to go if support can be given them, and so she appealed for a larger United Offering.

Extract from a Letter from Anvik.

Anvik, Alaska, Sept. 9, 1915.

My dear Miss Hawley:

When I reached Anvik nearly three weeks ago, I found the boxes from the California Auxiliaries waiting for me, as well as the bath tub. It has come, in good condition, and we are very glad to have it, and grateful for the benefit, and I take comfort in thinking that the tub stands for a great deal of good will on the part of many. And such a gift means affection as well as good will, I am sure.

The boxes were delightful. Pressed as I have been with work since my return, I have noted their contents and have rejoiced to see many things of which we were greatly in need. I mention especially shoes and stockings, imperatively needed, the dresses for girls and overalls for boys—all just right—the quilts and rugs, underclothing, aprons, mittens, drugs. I would like to say a word in appreciation of the drugs. If it had not been for this box, I should have been left short of several staples that we think ordinarily we cannot do without.

The Christmas packages were so generous in quantity and so attractive in kind that I have not words enough to thank the donors; and whoever thought of putting in chocolate and marshmallows had a good impulse. I do not know where I should be able to stop if I attempted to enumerate all the things that took my attention. * * *

Sincerely yours,

JOHN W. CHAPMAN.

FAY CHASE KELLOGG MEMORIAL.

It seems as if the time has come when a brief report of committee work up to date might well be given.

The chairman and secretary have, between them, written to sixty parishes and missions.

Of these sixty committee women, five have refused their opportunity of service, without even suggesting a good substitute.

Nine parishes have refused to subscribe; thirteen parishes have promised a subscription later in the year.

Six donations from parishes, and six from individuals have been received already.

But from twenty-seven parishes (or missions) no reply whatever has been received, though most of them have been written to repeatedly.

No reply whatever! What does this mean? Surely not lack of interest, but failure to realize that we have only two months left in which to finish our year's work. Less than $250 received when we need (and intend to get) $6000.

Six thousand dollars sounds a large sum, but remember that only six out of sixty parishes have as yet subscribed.

Two months is indeed a short time for our work, but the motto of your committee is "Nil desperandum"; if this year closes with the memorial uncompleted there will be just so much larger an opportunity for next year's committee to do good work.

Once more the chairman would urge her fellow committee-women to enlist the co-operation of past delegates to the House of Churchwomen, instead of asking the parish guild to subscribe from its treasury. Parish guilds are generally overworked, while past delegates are doing nothing at all.

What is the use of ever being a delegate, if you do not stand ready to give loyal service when it is required?

If all past delegates set the example of loyal service and cheerful giving, it will not be long before the rest of the women do likewise.

Let no parish hesitate to contribute because the gift must necessarily be small. One of our smallest and weakest missions has set the pace for us—$5 from five communicants

Why cannot some of the larger and stronger parishes follow this shining example and so bring us nearer to the ideal—that it may be said of every Churchwoman in the Diocese, "She hath done what she could."

JANET M. STANSFELD, Chairman.
160 N. Branciforte Ave.,
Santa Cruz.

TREASURER'S REPORT

Oct., St. Peter's (San Francisco)	$ 5.00
Private donation	25.00
Previously reported	203.05
Total	$233.05

MRS. L. E. MCLELLAN, Treasurer.
King and Baldwin Streets,
Santa Cruz.

OFFERINGS FOR GENERAL MISSIONS.

The contributions for the year ending September 1st, 1915, have been very much larger than ever before and with undesignated legacies have been more than sufficient to meet all the obligations of the Board, including the accumulated deficits.

The total contributions have been	$1,636,568.88
Undesignated Legacies were	50,681.32
Total receipts	$1,687,250.20

These receipts exceed all expenses by over $9,000.00.

With the Emergency Fund receipts which were *$366,219.75 the whole Apportionment has been met for the first time, and it was exceeded by $95,000. With the Emergency Fund, the total offerings from parishes, individuals, Sunday Schools, the Woman's Auxiliary and the Junior Auxiliary were in each case larger than last year. It is a great satisfaction to note that notwithstanding the emergency appeal the normal contributions to the Apportionment exceeded those of last year by over $8,500.

The "One Day's Income" suggestion was proportionate and so simple that it appealed to every one, and the offerings were never made more generally, more freely or more lovingly.

* This was the amount at the close of the fiscal year. The total of the Emergency Fund is now approximately $373,000.

Mrs. Alice De Witt Weston, Extension Secretary of The Girls' Friendly Society in America, working in the Province of the Pacific is now on duty. Her headquarters are at The Girls' Friendly Society House, Grace Cathedral Close, San Francisco. She will be on hand for any appointments the clergy may wish to make in view of organizing branches of the Society in parishes. She will be glad to go to any group of girls and women, or others interested, to tell of the idea and ideals of this branch of Church work.

Telephone Prospect 4821. Office hours —Wednesday, Thursday, Friday, Saturday, 11 a. m. to 1 p. m.

Personal Religion

In this column we will print each month some helpful excerpts principally, by his kind permission, from the weekly pamphlets issued by Dean Rousmaniere for his Class in Personal Religion at the Cathedral Church of St. Paul, Boston.

"Our Good Ever Lives in Thee."

O Lord our God, under the shadow of Thy wings be our hope. For when Thou art our strength, our strength is strength indeed; when it is our own, it is but weakness. Our good ever lives in Thee; when we turn aside, we turn to evil. For Thou Thyself art our good; and therefore doth it live in Thee, and never faileth. Nor need we fear lest there be no home for us to return to. We fell from it, but our home, Thy eternity, has not fallen while we are away.

St. Augustine.

"Confess Your Faults One to Another."

(St. James v: 16)

Christian frankness requires not so much acts of penitence isolated from our ordinary conduct as a life lived in simplicity and openness, in a cheerful acceptance not only of the criticisms of others, but also of the inevitable results of our own mistakes.

There is no need to feed self-conceit by drawing attention to the faults every one has always deplored in us, as if we had discovered some new thing—rather is the true confession to treat with greater tenderness those whom we have wounded, to persevere in the avoidance of former errors. Any open acknowledgment of a fault should be inspired by the sunny virtues, should be "not of necessity."

Selected.

The Use of the Last Moments Before Sleep.

It is during sleep, when the conscious mind is thoroughly quiescent, that the sub-conscious mind is most thoroughly awake. When you lie down to sleep at night, suppose you spend the last waking moments in picturing to yourself clearly and definitely the man or woman you want to be. You know what these last thoughts at night contain for most of us, —the worries, the anxieties, the perplexities, the problems of the day just gone, or else, the anxious anticipation of the day that is to come. Now just banish them all, and picture to yourself clearly the ideal man or woman you long to be. Think back over the past day and see where you failed to be patient with the children, or where you lost your temper in business. The many mistakes and the little failures, of which no one of us is very proud, rise before us, as sad reminders of what we might have been. In these last waking moments picture clearly and intensely to yourself the opposites. If you have been impatient, create the mental image of yourself as calmly patient. As you fall asleep, say to yourself, "God helping me I will be patient, I can be patient in the presence of the things that vex me so often, and tomorrow I *will not* lose my self-control." As you fall asleep, that last thought in your conscious mind is lodged in the sub-conscious, and your sub-conscious takes it up and does the work while you sleep; and you rise in the morning to find yourself calm and self-poised, as you have not been, perhaps for days. I am not describing a beautiful theory merely. I am telling you what has been demonstrated to be true in countless lives.

J. Herman Randall.

A Prayer to Be Used in the Last Waking Moments.

I will lay me down and take my rest, for it is Thou, Lord, that art my refuge, my present help in time of trouble, my hiding place from the wind and covert from the tempest, my strength and my safety, my God, in Thee do I trust; through Jesus Christ our Lord. Amen.

The Class Prayer.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

THE CALL TO PERSONAL CONSECRATION.

After Summer shutting down of parish activities so almost universal in the hot valleys of our Diocese, and aggravated this year by the absence of our people at the World's Exposition, the call now rings through the field to gird up our energies and reconsecrate ourselves to the great work we have to do. Clergy and laity alike should feel the tug of this Divine call.

The chief want of our Church in the Diocese is that of devout laymen, men of deep personal piety, who are active in the work of making disciples for Christ. Here is the challenge and goal of the clergy—to create such laymen. Now is the time to sound from every pulpit the call to individual consecration.

Perhaps the chief weakness of the Episcopal Church everywhere is its failure to fulfill the priesthood of the laity. Each communicant must be given a clear conception of the Kingdom of which he is a member. Say to each one in the pews, Your religion is not a private or personal thing. You represent a Cause. You were not confirmed to sit in church and listen to a sermon, but to perform a task. You are pledged to make other people Christians.

Our Churchmembers have largely shifted this duty to the clergy. It was never intended that the clergy alone should win the world to Christ. The vast majority of Christians are laymen. Christ meant the whole Church when He said, You are a city set on an hill, a light to shine in a dark place, the grains of salt to save the world from corruption. The conversion of America waits on the conversion of the laity from passive membership to active service for Christ.

By abandoning this duty to the ministry Christians lose the sense of their own mission. Many slight Church attendance because they regard the Church as an institution pledged to give them religious services rather than a society which pledges them to religious service. The Church does not exist for the sake of Churchmembers, but Churchmembers exist for the sake of humanity. Eyes are turned inward which should be turned outward upon the world Christ sent us to convert to His Cause.

The call is to awake the consciousness of what it means to be a Christian. Become a co-worker with Christ. Examine yourself in God's sight. Ask, What work for God am I actually engaged in at this moment? Have I brought one soul to Christ in the past year? Have I made another Christian in five years? The time left to me is short. Soon will the call come to render my account. Am I not ashamed to meet my Lord?

If the clergy will now enroll a list of their communicants who solemnly pledge to give **fifteen minutes a week** to persuading some soul to be a Christian, there will be a great revival in the Diocese.—*Sacramento Missionary.*

The death of the Right Reverend Robert Codman, Bishop of Maine, only three weeks after his marriage and while he was still upon his wedding journey, is a great loss to the Church. Bishop Codman was one of the younger men in the episcopate, having been elected to Maine in 1900. Himself a leader of a Missionary Diocese with crying needs of its own, he nevertheless systematically urged and stimulated the interest of his people in the world-wide enterprise of the Church.

The final report of the Treasurer of the Board of Missions states that the receipts for the year just closed, including the gifts for the Emergency Fund, will exceed all expenses by over $9,000. Counting in the Emergency Fund the full apportionment has not only been met for the first time but has been exceeded by $95,000.

The One Day's Income idea, to which is attributed a large measure of the success of the Emergency Fund campaign, was first suggested by the Assistant Treasurer, Mr. Roberts, and was based upon the action taken by the Mayor of Cleveland, last winter, in asking the people of that city to give one day's receipts for the relief of suffering. Mayor Baker states that the idea originated with Mr. Samuel Halle, head of a large department store in that city.

A means of disseminating the Christian idea of Church Unity is happily worked out in a Church Unity Postal Card designed by Miss Mary Hamilton Frye of Cambridge, Massachusetts. A gold cross with these words, "In hoc signo vinces" is the focal symbol of the picture that beautifies the card, in the foreground of which are represented peoples of all nations looking toward the cross, while in the background are turrets, domes and spires, samples of world architecture, all indicative of the universal brotherhood of man. The aspiration to capitalize that brotherhood in Church Unity is expressed in the following prayer, placed, as it were, at the base of the symbolism:

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, "Peace I leave with you, My peace I give unto you," regard not our sins but the faith of Thy Church, and grant her that Peace and Unity which are agreeable to Thy Will, Who livest and reignest God forever and ever.—*Amen.*

Copies of the card can be had upon application to Miss Frye at her Cambridge address at the following rates:

Single cards, 5 cents; six cards, 25 cents; twenty-five cards, $1.00; one hundred cards, $3.50.

THE BROTHERHOOD OF ST. ANDREW.

Los Angeles Men Profiting by the Convention.

Immediately after the close of the Brotherhood's National Convention in Los Angeles as many of the local committeemen as could do so took a brief vacation, and then came back with plans for taking advantage of the openings created by the Convention. First of all, a probationary Senior Chapter was organized at Sawtelle, the little town near Santa Monica where the National Soldier's Home is located. The Rev. Isaac Holgate is Rector, and Mr. P. L. Haskell, a young and vigorous Brotherhood man, Director. Then the Senior Chapter at St. Mark's, Glendale, which lapsed several years ago, sprang to its feet again with the assistance of the Rev. Irving Mills. The prospects for other new Chapters are numerous. The fact that three-fourths of the parochial clergy of the Diocese registered at the Convention, and that others probably attended one or more of the sessions without registering, shows an interest on their part which is very encouraging.

The Churchmen's Dinners on the second Thursday of each month at 6:30 p. m., at the Pin Ton, 427 S. Broadway, Los Angeles, are not only to be continued, but are to be developed. All Brotherhood men or Churchmen, who by any chance happen to be in Los Angeles on the second Thursday of any month, are asked to keep these dinners in mind, and to come. The October dinner was the sixteenth in the series, and greater preparations were made for it than for many of the previous ones. The Bishop and the Rev. George Davidson, Rector of St. John's, Los Angeles, were the speakers. The topic was: "The Aftermath of the Convention," and simple and very practical suggestions were made for profiting by the inspiration and instruction of the Convention.

St. Matthias Juniors Celebrate Anniversary.

Monday evening, September 20th, the Junior Chapter of St. Matthias Church, Los Angeles, celebrated the first anniversary of its organization. The Chapter was started on its probation with thirteen members. Eleven of those were present at the anniversary, the other two being unavoidably absent, though still members of the Chapter. Besides the eleven, about forty other probationers and active members, were present. The meeting began with the Brotherhood's opening service in the Church, conducted by Rev. Alfred M. Smith, Rector. Adjournment was then taken to the parish hall, where the ladies of the Church served a very nice dinner. R. P. Guin, Director of the Chapter, presided, and in his talk, told of the beginning of the work, and the plans and policy for the coming year. Frances Ide, Wellington Crouse, Jack Stephens and Harold Biebershimer, members of the Chapter, made short speeches. Mr. Josselyn, a practicing attorney of Los Angeles who has recently taken a class in the Sunday School, gave an address in serious vein, and was followed by a few words from the diocesan field secretary.

Mr. Guin is also Director of the Grace Mission Probationary Chapter. Mr. George Wiley, First Vice-President of the Assembly visited this Chapter on September 27th and reports a very interesting meeting of fifteen live boys.

Letter to Convention Delegates.

Just one month after the close of the Convention, a follow-up letter authorized by the Executive Committee of the Assembly was sent out to the delegates to the Convention by Mr. E. D. Williams, Chairman of the Attendance Committee. It is an appeal and a reminder for those who partook of the blessings of the Convention, to pass them on.

THE SERVICE OF THE VISITING AND CONSULTING TEACHER.

By Bertha Richardson

A recent innovation in the academic world, The Service of the Visiting and Consulting Teacher, is filling a need which has long been felt by those who have been closely concerned with the educational and religious training of boys and girls, and is starting hundreds of our young people on the road to happiness and to right living.

That the prevailing educational system is inadequate to meet the needs of our young people has been clearly demonstrated. The youth of our country who should be growing up into noble manhood and womanhood and who should be possessed of the necessary training to enable them to meet life's problems squarely are oftentimes unable to overcome successfully the trials and temptations which constitute so large a part of the life of each individual. The reason for this is often directly attributable to a lack of proper guidance just at the time when it was most needed. And it is to supply this need that the Service of the Visiting and Consulting Teacher is being offered.

The plan is "to bring to child life and to youth the guiding friendship of a big brother or sister, who loves children and young people and men and women—a big brother or sister who knows, by actual experience, something of the demands of the world's everyday life, and who has sought to meet these demands with devotion, ability and training."

The visiting or consulting teacher can get into communication with the children through the medium of the public or private schools, the churches, the institutions conducted for the children by the various religious and philanthropic organizations, and through the homes. He can sit down alone with each child and talk over with him kindly yet seriously, "life's great problems that are pressing for solution." Although each child must, of necessity, solve his own life problems, a little guidance at a critical moment, at an important turn in the road, may mean everything. The visiting and consulting teacher is able to supply this guidance; because, through a practical knowledge of the demands of life on the individual, and through familiarity with the needs of child life, in general, and with the environment and home life of each child in particular, whom he is endeavoring to help, he is able to determine just what the need of each child may be, just what problem or perplexity may confront him, and he is able to help the child to a proper solution of the difficulty.

The service is tremendously worth while. It recognizes the personality and individuality of the child, that part of his nature which is neither mental nor spiritual, but which is more important and, sad to relate, more often neglected than either. Many young people have been led on to a life of unbroken progress and pleasure for all that is best in life through the ministration of the service. Many who had lost confidence in themselves and interest in life have been led on to lives of happiness and service. And they who have been thus benefited are ardent and loyal in its support.

No better testimony of the value of the service can be found than the happy, smiling face of one of those little ones, of whom the Master said, "Of such is the Kingdom of Heaven," who has found a new interest and joy in life, and has become strong and self-reliant through the ministry of the service.

USE THE CHURCH.

There are a few people, not as many as some would have us think however, but there are a few who leave the Church because they say they can get more out of some other organization. We will not discuss the other organization. We will only ask a few questions. Have you used the Church in which you were baptized and confirmed? We will be more definite. *Have you used* what the Church provides for you in your own parish? And if you have thought that something not yet provided would be more helpful have you suggested that to the clergy and then stood by them when the new idea was being put into effect?

Now let us be again definite. Services are held regularly on Sunday. That certainly is a help to the people. Communion Services are held early Sunday morning so that the week may be captured at its start with the chief service of our Christian religion. Have you been regular? *Have you used* the services? *Have you* prepared for them as you were trained to and as is continually suggested to you?

Besides there are week-day services and gatherings all of which are intended to be helpful. Seven days is quite a long time and these week-day services make the period between public services a little shorter. *Have you used* them?

The parish has provided clergy as pastors. They study, they see people in their offices, they call regularly, they plan and pray for you individually. They do not do as much as they would like to, but they are there to help you. Have you been to them with your doubts and your difficulties? Have you been to pray with them about your sins and to ask God's forgiveness? Have you prayed for them? *Have you used* them?

Be honest with yourself and so fair to your Church. *If you have not used the Church, use her* before going elsewhere.—*Berkeley Churchman.*

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THE BOARD OF MISSIONS

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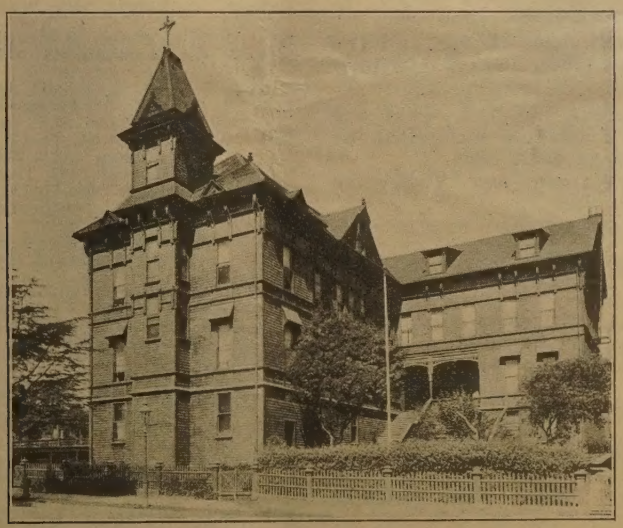
The Protestant Episcopal Old Ladies' Home

By the Rev. W. M. Bours.

This article is written on the initiative of the writer himself, one having family connections with the Home, and published with the approval of the Lady Managers.

So long as the doors of the Protestant Episcopal Old Ladies' Home, as a Diocesan Institution, are open to receive elderly women for the avowed purpose of affording those who enter as inmates a Christian home, the same responsibility rests upon the Church to see to it that the Home is enabled to carry that purpose into effect as upon any family to give adequate support to its elderly members. It is as truly a part of the Church's missionary business to protect the aged against the hastening of senile decay as it is to train the young for virile activity.

The building, located at 2158 Golden Gate Avenue, San Francisco, is good, attractive, convenient and churchly; the housekeeping model in plan and the service economical. The organization of the Home and its business management by Boards of Trustees and of Lady Managers are ideal and the president of the Board and Resident Manager, Mrs. R. B. Sanchez, has given to the Home forty-five years of volunteer service. The equipment, so far as the plant, business regimé and experience of those directly responsible for the work are concerned, leaves nothing to be desired, but, of course, no institution, however good in form or purpose, can properly meet the necessities of its every day life, without adequate support.



The needs of the Old Ladies' Home are vital—bread and butter needs—funds sufficient to enable the Manager *to do continuously wholesome housekeeping.*

The support of the Home is derived from endowments, entrance fees, monthly rentals paid by some inmates, regular contributions and occasional offerings.

The average time of residence at the Home is twelve years. The amount of the entrance fee is usually consumed in three years, so for nine or ten years the support of each inmate has to come from the Home's general resources, and as the endowment funds are inadequate to guarantee current expenses, it must be evident that this worthy institution ought to have the support of every parish and mission in the diocese. If the current of California generosity were turned *Homeward*, the history of the institution would continue to be an uninterrupted narrative of well directed benefaction.

By resolution of the Diocesan Convention, the offerings taken on Thanksgiving Day are designated for the benefit of the Old Ladies' Home. The forthcoming Thanksgiving season, November 25th, will, therefore, be a most opportune time not only to give emergency assistance, but also, by increased gifts for regular support and for endowment, fittingly to memorialize the ministry of the Resident Manager, a Churchwoman, who for *forty-five years* has served the diocese in her devotion to the interests of the Protestant Episcopal Old Ladies' Home.

IMPORTANT ANNOUNCEMENT.

Rev. G. Clement King, D. D., Rector of St. Luke's Church, Hollister, has been appointed by the Trustees, upon the recommendation of Bishop Nichols to take charge of a new subscription campaign for the Pacific Churchman.

Dr. King has set himself the task of signalizing the Jubilee of the Pacific Churchman's existence by securing 2,000 new subscribers in the twelve months from June 1, 1915, to June 1, 1916, and will visit in that time every Parish and Mission in the Diocese of California. It is not necessary for us to bespeak for him a cordial California Churchman's welcome, coming as he does with the hearty approval of the Bishop and the interests of a paper that for fifty years has published the Church ideals throughout the Pacific Coast.

Every month our readers will be kept informed as to the progress of the campaign, and as an example, Hollister, which less than a year ago was one of the smallest Missions in the Diocese, has set the pace with 30 subscriptions as the least number to be secured in any one place. A list of your friends whom you think might be interested would be a help to Dr. King, and any new subscriptions you may secure will be credited to the campaign, whether they are sent to this office. 342 Howard Street, San Francisco. or to the Rev. G. Clement King, D. D., Hollister, California.

Fred T. Foster,
Manager of the Pacific Churchman.

CORRESPONDENCE

New York, October 22, 1915.

To the Editor:

Bishop Rowe arrived in Seattle October 21st from his long visitation to the Alaska Mission. He left Seattle at the end of January, entered Alaska at Valdez, journeying overland toward the Yukon, visiting the Tanana Valley missions on his way. Then he turned up the river trail to Fort Yukon, and from there he went down the river to Anvik and St. Michael, from which place he took steamer to Nome where he got the revenue cutter that carried him to Point Hope. Returning to Nome in September, he spent a month there, supplying services at the church which has been without a pastor for more than a year. From Nome he sailed for Seattle. During the nine months of his absence, he has traveled more than 8,000 miles by steamer, river boat and on foot with his dog-team.

Very truly yours,
John W. Wood.

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JUNE 30th, 1915:

Assets	$60,321,343.04
Deposits	57,362 899.35
Reserve and Contingent Funds	1,958.443.69
Employees' Pension Fund	199,164.12
Number of Depositors	66,965

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The Manager asks the co-operation of all the clergy and Church people in the Eighth Province in his effort to establish a CHURCH DEPOSITORY. Order anything needed for Church or Sunday School of us. When ordering books, give Title, Author and Publisher. Send your orders for Sunday School Lessons during July that we may deliver them in time for fall season.

Order your Offering Envelopes this summer and avoid delays if ordered in the rush season just before Advent.

THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

Send $2.10 (Money Order or S. F. Exchange) covering delivery for each copy desired.

It is not too soon to think of Christmas presents. Let us make some suggestions.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"The Voice Eternal" and "The How and Why of the Emmanuel Movement" by Rev. Thos. Parker Boyd. $1.00.

"The Story of our Bible; how it grew to be what it is" by Harold B. Hunting. A beautiful book from the Scribner Press, entrancingly told and profusely illustrated. $1.50. A splendid gift for a Sunday School teacher.

You will want to give your rector something; how about a nice prayer book or some theological book which he covets but cannot buy for himself.

Has your church everything it needs on the altar or in the chancel—Prayer Books, Hymnals, Altar Vases, Candlesticks or Processional Cross? We can supply any of these or anything else. Make your plans early so that we may procure anything not in stock.

Christmas cards have begun to come in. Come and see samples.

The Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., who has enriched the literature of the Church by many volumes of sermons; by two important works on the "Episcopal Church, Its Doctrine, Discipline, Ministry, Worship and Sacraments" (which we have in pamphlet form, 25c), and "Its Faith and Order" (in cloth $1.25), has now entered into the field of biography and Macmillan has just issued his life of Henry Codman Potter, Seventh Bishop of New York ($3.50). Either of these can be seen at our Bureau or will be supplied on order.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

Diocesan House, 1217 Sacramento St., San Francisco. Telephone Franklin 341

The Alaskan Churchman Calendar. 50c.

The Church Missionary Calendar. 30c.

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Postage extra on Calendars and books.

Some World Circuit Saunterings, by Bishop Nichols. $2.00.

The Beatitudes of Jesus ($1.00), and The Young Man (50c), by J. Wilmer Gresham.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

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Books for Confirmation Classes—10c:

- What and Why of Confirmation—Pardee.
- What Everyone Should Know, Etc.—Shinn.
- Confirmation Instructions—Young.
- Manual of Instructions in the Christian Religion—Shero. 15c.
- The Narrow Way, 25c. The Call of Confirmation—Smith. 20c.

Communion Preparatory Books:

- The Way to the Altar—Pardee. 25c
- God's Board (illustrated), 20c.
- Before the Altar (English), 35c.
- Steps to the Altar—Scudamore. 40c.
- Bread of Life—T. J. Williams. 50c. postage extra.

The Sunday School:

- Church Catechism, 80c and $1.25 per 100, postpaid.
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Literature of the Day

Biblical Nature Stories. A. M. Archibald, D. D. Pilgrim Press, Boston. $1.00 net.

From the preface it appears that this is one of a sequence of four books, but as it is quite complete in itself, it is not necessary to say anything about the others; only that the object of them all is to make clear the revelation of God through all His works and ways, nature included. The book is very pleasantly written, the author having traveled widely, and knowing very many books as well as the Book of Nature. This last he has studied with a loving devotion, seeking and delighting to find in all its manifold phases the verification of Cowper's terse couplet:

"Nature is but a name for an effect,
Whose cause is God."

The book is very good reading, and will be a well of delight to the devout soul seeking for the revealing of the Almighty Father in the lavish beauty and wonder and majesty wherewith he has clothed this earth.

Made in Germany. F. M. Sprague, A. M. Pilgrim Press, Boston. $1.00 net.

Another indictment of Germany, backed up by some words of introduction from Mr. Roosevelt, flaming and eruptive as usual. If this Paper has any policy at all, it is as Pacific as its name indicates. Certainly the present writer is not inclined, in this place at all events, to criticise Mr. Sprague's efforts. Nor is it either wise or charitable, the continuous rubbing of salt into raw wounds.

John Wickliffe, Also John Trevisa. H. J. Wilkins, D. D. Longmans, Green & Co. $1.75 net.

At first sight this book appeared to be no more than one of those elaborate antiquarian monographs, which some of the learned clergy in England compile on the history of the Parish Church they serve. Even so, they serve, in most cases, an extremely useful purpose beyond any special interest the particular parish Church may have—that is, the furnishing of arguments for the continuity of the Church of England from the year of her founding down to the present day. In this particular case the author gives a chronology, or rather Memorabilia of the Church and Parish of Westbury on Trym, of which he is vicar. The first item is as follows: "The Church was in existence as a Monastic Church, having been built upon land bestowed upon Eanulf by King Ethelbald about 715-17." From that point the story of the church is traced down to the present day. Both Wickliffe and Trevisa held Prebends in this church. The former was undoubtedly a Pluralist, and the author is mainly concerned in vindicating him from any charge of neglect of his pastoral obligations to his various Cures. But not quite successfully, for even Wickliffe was unable to duplicate his personality. Of the other Priest, Trevisa, very little is known. He was probably born about 1322. He was a remarkable scholar for his day and is said to have made a translation of the Bible. In the preface of the "Trauislatours" of James I Bible (1607-10) is this: "About that time in our King Richard II days, John Trevisa translated the scriptures into English," and many English Bibles in written hand are yet to be seen, with divers translations, as is very possible in that age. As to the precise nature of this work of Trevisa's, whether it is extant or not, and if so where, the book of Dr. Wilkins must be consulted. But in justice to him it must be said that the book is by no means the product of a learned leisure or a mere casting about for something congenial to occupy himself withal. He has the care of a large and exacting parish, with three churches, and since the war has been busy with voluntary help to sick and wounded soldiers. So the more credit to him for research work, which, as his book witnesses, is painstaking and thorough.

BULLETIN OF BUREAU OF INFORMATION AND SUPPLY.

1217 Sacramento St., San Francisco.

It is now time to order Duplex and other Offering Envelopes for the new Church year beginning November 28th. Let us have your order at once and avoid delay because of the rush in November, stating number of sets—manila or white—one or two colors.

Try the Dwarf Twin in your Sunday School and teach the children to give regularly. A habit thus formed will redound to parish welfare as they grow.

Let us have your order now for the LIVING CHURCH ANNUAL, 60 cents; THE CHRISTIAN YEAR KALENDAR, 85 cents; Alaskan Churchman Calendar, 50 cents; The Missionary Calendar, 30 cents, all postpaid.

We receive subscriptions for the Alaskan Churchman, a quarterly record of the Church's work in Alaska, $1 per year.

We can also furnish you a local Parish Calendar with a cut of your Church. Write us for particulars.

The attention of the clergy and all Christian Social Workers is called to a recent book entitled: "The Power to Right Our Wrongs," evidence from events that Christian principles are best aiding humanity, by Anna Fitzgerald Van Loan. Price, $1.15, postpaid. Mrs. Van Loan has arranged that the profits (including her royalty) shall go to aid the Church's social work.

We have 875 copies of the "History of the Diocese of California" which ought to be disposed of at once to relieve the Committee on Publication appointed at the first Convention of further anxiety as to means of meeting the cost of publication. It is a splendid book and will make a fine Christmas gift. But order now as no more will be printed. It will be sent anywhere in the State for $2.15, or otherwhere, $2.25.

We have samples of the New Society of the Faith Stamps for the new Church Year which can be used for Sundays and the four great festivals. Also for all the Holy Days, Catechism, Confirmation, week days in Advent or Lent. Order at once that we may have them here for Advent. In sets of five, for year, 50 cents. Albums, 5 cents each.

The Rev. A. B. Hunter has completed twenty-five years as Principal of St. Augustine's School, Raleigh, N. C. The present fine efficiency of this excellent school for Negro education is due to his indefatigable service. At the recent Commencement the trustees elected the Rev. Edgar H. Goold as Associate Principal, who will assist Mr. Hunter in the financial and administrative responsibilities.

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THE PREACHING MISSION.

At a conference of Bishop and clergy held in Sacramento on Sept. 28th it was resolved to hold a Preaching Mission in the Diocese before or during Lent. The details of the plan were left to a committee appointed by the Bishop, the members being Rev. C. E. Farrar, Rev. Bert Foster, D. D., and Rev. E. A. Osborn, D. D.

What Is a Mission?

A Mission is a concentration of spiritual effort in one place for a certain time with the purpose of converting souls to God. It should last for ten days and this period must be preceded and followed by earnest personal work among individuals or the effect will be transitory. To make a Diocesan-wide Preaching Mission among us effective by Advent or Lent, preparation must begin now. There is no room for delay. The first step must be the preparation of the parish priest to be a Missioner. The majority of the clergy are earnest preachers, but few have ever held a Mission. Perhaps many have never thought they could. But now the call has come, with the high sanction of the General Convention and their own Diocese, to give themselves to this great task. It is a most blessed work.

The Clergyman's Preparation.

The parish priest must say, "God calls me through His Church to this holy enterprise, this supreme effort. I do not seek this Mission, it is put upon me. Therefore will I give myself up to special preparation."

From now on every clergyman should give himself to definite prayer that the Spirit of the Lord God may be upon him to make him a minister to the conversion of souls and first of all to conversion of himself. Father Bull defines conversion as "that change, gradual or sudden, by which God becomes the center of our life." (The Missioner's Handbook.) Conversely, then, the unconverted life is that which is centered in self. If the Mission converts the clergy its blessings will be priceless. With a clergy supremely loving God miracles of conversion will be wrought. Special studies and preparation of the parish priest for the Mission will be considered in a later number of this paper. But at present all must get busy with a

Preparation of the Parish.

Each parish priest must prepare his own congregation. Reference should be made to the Mission every Sunday in church, prayer circles must be formed, and the guilds and other societies may be used for this purpose. A special choir practicing rousing Mission hymns, should be formed wherever possible. The Mirfield Mission Hymnal is very valuable and cheap in paper form. Societies to visit every family and home need to be formed, the visitors bearing cards of welcome and explanation. Newspapers, banners, and wall advertising are useful. Prayer continuously must be the chief reliance. "The more prayer has gone before, the more blessing may be expected to follow" (Canon Mason). Prayer circles should be formed to meet in homes. The people must be full of expectation of a great blessing. The laity must feel that the Mission is their Mission. "Unless the laity realizes that the Mission is their great opportunity for saving souls the Mission is not likely to have much influence on the parish as a whole" (Father Bull). Stress should not be laid on the eloquence or standing of the Mission preacher. The people should know who he is, that they may be influenced by his sincerity, his unselfishness, but dependence must be upon the Holy Spirit. Soul winners must be trained to be busy in personal work during the Mission and to reap its fruits.

Now have we left the call of God to this mighty work. Let us go humbly into His presence and ask Him to be with us.—*Sacramento Missionary.*

A significant sign of the growth and influence of our Boone University, Wuchang, China, is found in the fact that even in this country there are enough of these graduates to organize an association known as "The Sons of Boone." This association held reunions last summer in Chicago and in San Francisco.

One of our missionaries in the Philippines says that the greatest event of the past year in that mission has been the conjoint acceptance by the Philippine government and a private philanthropy in America of the proposition submitted by Bishop Brent for a Hospital Ship for the Sulu Archipelago. It is hoped that this institution will be a center of instruction and healing to two hundred thousand natives.

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